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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Onomatology*. L. N. Kinnicutt's well-printed "Indian Names of Places in Worcester County, Massachusetts, with Interpretations of some of them" (Worcester, 1905, pp. 59) lists some 140 names from *Ahampatunshauge* to *Wusquowhanawits*, with historical and etymological notes (Trumbull's "Natick Dictionary" has been often used). Some of these Indian names (*e. g.* Mohawk, Mocassin, Wigwam) have evidently been given by white men themselves. *Sacarappa*, as the author points out, is exotic (Maine) Indian, while *Tahanto* was applied by a white man to commemorate an Indian. But most are Nipmuck terms more or less "grievously distorted" by the mouths and pens of the English colonists and their successors. *Has' nebumskeat* is now popularly reduced to 'Bumskit and *Miscoe* is a corruption of *Hassanamisco*, itself missaid and miswritten; *Quaddick* is for *Pottaquattic*; *Ponikin* for *Quassaponikin*. Names familiar outside of Worcester County are: Cohasset, Mayanexit, Naumkeag, Penacook, Penkese, Podunk, Tatnuck, etc. The exact etymology of a goodly number of Worcester County Indian names is still uncertain, and the author has done well to give suggestions (of various writers and his own) rather than to attempt too much original explanation (reliance on Trumbull and Tooker was better). In a new edition it may be possible to give more definite solutions of many of these etymologies. Meanwhile a good piece of work has been accomplished. Another useful little book is Dr. George McAleer's "A Study in the Etymology of the Indian Place-name Missisquoi" (Worcester, Mass., 1906, pp. 104), in which is to be found everything known concerning the history and etymology of this Vermont-Quebec topographical term. Nothing, apparently, has escaped the author; every guess and suggestion are chronicled. While absolute certainty is not reached in the conclusion, the next student of "Missisquoi" will have little to add. Dr. McAleer is of opinion (p. 100) that "the evidence submitted warrants the conclusion that the word Missisquoi is of Abenaki origin: it was bestowed in accordance with Indian custom, and signifies 'a great grassy place,' 'a sticky place,' — a great marshy place." This etymology, suggested also by Mr. W. W. Tooker, is in all probability correct. Among the other suggestions (mostly far away from the truth) are "big woman," "much water-fowl," "place of great stones," "big snake," "stop," etc. — *Cheyenne*. In the "American Anthropologist" (vol. viii, n. s. pp. 15-22), Dr. George Bird Grinnell writes of "Cheyenne Stream Names." Some 70 names of rivers, creeks, etc., are enu-

merated and their etymologies given. The Missouri is called *Ēōmī-tai*, "it gives (us, or the people) fat," usually translated "greasy," — the name is said to have been given from the resemblance of masses of froth on the water to the greasy froth forming on kettles in which pounded bones were being boiled; the Yellowstone is *Mōéhēýóé'*, "elk river;" the Canadian, *Māh'ōm*, "red water;" the Niobrara, *Hīssē'yōvīyoē*, "sudden (unexpected) river;" Green River is *Tassoī-yohe*, "scalp river." Some of the English names of these streams are merely translations, or attempted renderings of the Indian appellations. Folk-etymologies of some are evidently current among the Cheyennes themselves. A few names have changed during the last half-century. — *Powhatan*. In the same periodical (pp. 23–27), Mr. W. W. Tooker discusses "The Powhatan Name for Virginia." According to the author, Strachey's *Tsenahcommacah* and the *Attanough-komonck* of Simon de Passe's engraving of Pocahontas correspond respectively to Narragansett *sanaukamuck*, "land inclosed for producing or growing," — freely rendered, "plantation;" and Natick *adtanohkomuk*, "an inclosed place" (land inclosed for producing or growing). In these we have the earliest form of the Powhatan name for Virginia. On p. 24 Mr. Tooker gives the etymology of *Pocahontas* (= *Poacha-untas*) as "the little merry-minded," — "the little wanton," as Strachey phrased it. The author rightly rejects Heckerwelder's absurd derivation of this important name. Her other name, *Matoaks*, signifies "a cloud," referring, as the author notes, to the incident related by Captain John Smith, "that when her father intended to have surprised him, she by stealth in the dark night came through the wild woods and told him of it." The name *Amonote*, by which, according to Strachey, she was "rightly called . . . at more ripe years," signifies, literally, "she gives warning" in reference to this same event. — *New England*. In the same periodical (pp. 115–132) Dr. C. C. Willoughby has a valuable article on "Houses and Gardens of the New England Indians." The round house, the long house, and the conical house (the last more common in Maine, the other two general throughout the region) are briefly described, besides others of more or less usual occurrence. Catamenia-wigwams for women, sweat-lodges, powwow-lodges, etc., were in use. Lodge-coverings, house-furnishings, etc., are also considered. The winter villages were in a measure permanent, but the Indians were "very expeditious at their removals." The "forts" were not always circular. Agriculture was universal among the New England tribes, and the Indians took good care of their fields, and obtained good yields of corn, beans, pumpkins, squash, artichoke, etc. From the Indians the colonists took up the cultivation of these plants. Some of the New England Indians are said to have kept tame hawks to

drive birds from their fields; and although they suffered from the depredations of the crows, "not one native in a hundred would kill one, because of the tradition that a crow brought them their first grain of corn in one of its ears and a bean in the other, from the field of the great god Kautánātouwit, in the southwest."

ATHAPASKAN. In "Anthropos" (vol. i, 1906, pp. 224-227, 8 figs.) Rev. A. G. Morice writes of "The Great Déné Race." Chapter I treats of the Name of the Dénés and their Habitat in the North (improper names of the stock, real name, habitat as represented on various maps, Powell's map, discoverers and authors on the question of real boundaries, geographical features, climate). Chapter II. discusses Distribution and Population of the Northern Dénés (population in general, the Loucheux and their name, habitat of the Loucheux, distribution of the Loucheux tribes, the subarctic Dénés, Athabaskans or Eastern Dénés, the intermediate Dénés, the Western Dénés). According to Morice, the Athapaskan area touched Hudson's Bay for some distance about the mouths of the Churchill and Nelson Rivers, — a fact not recognized by the linguistic maps. Morice also criticises the Powellian map for attributing sea littoral to the Alaskan Dénés. Attention is called to Arrowsmith's map of Indian tribes of North America, published in 1857. He repeats his objections to "the now antiquated name *Tinné* or *Tinneh*," Petitot's "*Déné-Dindjè*" (never adopted outside of its originator's writings)," and "the nickname Athapaskan (rests solely on the authority of the Smithsonian Institution)," preferring *Déné*, "the name the great majority of them assume." On p. 251 we learn that the Déné name of the Fraser, *Ltha-khoh*, means "one river within another, perhaps owing to the importance of its main tributary, the Nechaco, which at its confluence appears to be quite as large as the Fraser itself." The "Northern Dénés" are divided into five groups (Alaskans or Loucheux, subarctic Dénés, Eastern Dénés, Intermediate Dénés, Western Dénés), consisting in all of some 31 tribes, the names and extension of all being considered (with etymologies where known). The "Yellow Knives" or "Copper Indians" (p. 265) are said to derive their name "from the native copper out of which they formerly manufactured, and sold at fabulous prices, knives, axes, and other cutting tools, — Coppermine River commemorates this (the diffusion of iron and steel weapons obtained from the whites depreciated the value of these aboriginal wares, and caused the Indians to remove further south). The Northern or Canadian Dénés number to-day some 21,000 souls. This valuable paper contains much new information regarding the history, nomenclature, etc., of the Canadian members of the Athapaskan stock.

KITUNAHAN. In the "Popular Science Monthly" (vol. lxxviii, pp.

503-514) for June, 1906, Dr. Alexander F. Chamberlain writes of "The Human Side of the Indian," giving personal experiences during a visit to the Kootenay Indians of Southeastern British Columbia and Northern Idaho. The topics touched on are: Treatment of children, child life, schooling, treatment of animals, names of strange animals and plants, attitude of Indians toward scientific investigators and toward white men in general, peculiarities and blunders of whites, chatter and nonsense, humor and sarcasm, playing tricks, attitude of Indians toward Chinese, adventure of Indian with skunk, attitude of Indians toward train and steamboat, love, etc. The conclusion reached is that the Indian is, indeed, very human.

MOUND-BUILDERS. In the "American Anthropologist" (vol. viii, n. s. pp. 101-108) for January-March, 1906, Professor W. H. Holmes discusses "Certain Notched or Scalloped Stone Tablets of the Mound-Builders." The objects considered are the type of discoidal and rectangular stone plates from mounds in the Ohio valley and the Southern States, identified by Mr. Clarence B. Moore as mortar plates or palettes, intended for the grinding of pigments. Professor Holmes considers that these tablets were used for no ordinary purposes, but "filled some important sacred or ceremonial office, as in preparing colors for shamanistic use or religious ceremony," also, possibly, "drawings of sacred subjects were executed on the plates, and, being ground off, entered also [like the symbolic pestles] into the composition of the mixtures, imparting added potency." The author considers that "the original concept in the mind of the makers of these plates was, at least in some cases, the feathered serpent, a northern form of Quetzalcoatl, a chief deity of the middle American peoples." Also: "These plates may be regarded as furnishing additional proof that the influence of the culture of middle America has been felt all along the northern shores of the Gulf of Mexico and has passed, with diminished force, still farther to the north."

PIMAN. Dr. A. Hrdlička's "Notes on the Pima of Arizona," in the "American Anthropologist" (vol. viii, n. s. pp. 39-46) for January-March, 1906, treats of present condition, dwellings (three kinds), manufactures (basketry and pottery made by women, wooden utensils, cradles of two forms, sort of flute), customs (tattooing, hair-dyeing as protection from sun-exposure, death and burial, ball-kicking game, now abandoned by Pima and Maricopa, who thought it was not viewed with favor by the Indian Department, but still in use by the Papago). In the spring of 1905 the ceremony of "rain-calling" was resorted to. The numerous petroglyphs in their country are not understood by these Indians, but "they sometimes copy in their basketry designs the decoration of the ancient pottery found in their neighborhood." Of the swastika the author says (p. 41): "The

swastica, which has been adopted by one of the Pima of Sacaton as a brand, represents, according to Antonio Azul, the talons of a hawk. This figure was formerly one of the tribal totems and was painted on war-shields." Traces of the old native religion still exist. Shamans are not yet extinct and prayers and offerings in a cave are yet carried on. The ceremonial observations, songs, games, etc., have been largely abandoned: "The younger element in the tribe has enthusiastically adopted the outdoor games of the whites, particularly football; baseball was also in favor until one of the players was killed by a batted ball." A description of the Pima *wi-čē-ta*, or great ball-kicking game, until recently played each fall, is given (pp. 45-46).

SHOSHONEAN. *Luiſeño*. In the "American Anthropologist" (vol. viii, n. s. p. 32) Dr. A. L. Kroeber publishes a brief account of the girls' puberty ceremony among the Luiſeño Indians of Pauma and Rincon in northern San Diego, California, from information obtained in 1903. The ceremony, called *weghenish*, was performed to make good women of them, and resembled the "roasting" in vogue among the southern California tribes. At the conclusion of their taboo-period the girls made paintings on the smooth surfaces of large granite boulders. These paintings, known as *yuniſh*, "consist of geometrical arrangements of red lines, usually in patterns forming vertical stripes several feet high." Some are still to be seen, especially near the old village sites. — *Hopi (Moki)*. In the "American Anthropologist" (vol. iii, n. s. pp. 88-100) Dr. J. Walter Fewkes has an article on "The Sun's Influence on Hopi Pueblos," treating of the growth of Hano, Sichomovi, and Walpi. It appears that "the rows of rooms forming the ground-plan of a typical Hopi pueblo are oriented in the same direction, and that this is due to a desire to obtain a maximum amount of heat through heliotropic exposure." This same law applies to the whole Pueblo area. The grouping of clans into composite villages with united rooms is protective and evolved from preëxisting conditions. The peculiar architectural features of this region are thus due to "the pressure of predatory tribes and the desire for sunny exposure."

TAÑOAN. In the "American Anthropologist" (vol. viii, n. s. p. 193) for January-March, 1906, Professor E. L. Hewitt discusses the "Origin of the Name Navaho," producing evidence to prove that the true etymology is to be gained from the term "Apaches de Navajó," used by Benavides *ca.* 1630, — these Indians are described as "very great farmers, for that is what Navajò signifies, 'great planted fields' (sementeras grandes)." The Tewa Indians interpret *Navahú* (the name of a small pueblo ruin) in reference to "the large area of cultivated lands." Identifying *Navahú* and *Navajò*,

the author finds the origin of this important ethnic name in the Tewa *Navahú*, "the place of great planted fields."

YUMAN. In his paper on "A Puberty Ceremony of the Mission Indians," published in the "American Anthropologist" (vol. viii, n. s. pp. 28-32) for January-March, 1906, Mr. H. N. Rust describes a ceremony observed by the different tribes of Mission Indians of southern California from time immemorial, known as the "roasting of girls," "sweating in the pit," etc. The Indians believe that such ceremonies "banish bad spirits from the girls," also that "the sacred stone [shown to them] entertains and controls these spirits, and they will not return to the girls as long as these do right." This sacred stone is of the neck-yoke type. These ceremonies were observed by Mr. Rust at Campo, near the Mexican line, in southern California, in 1889.

MEXICO AND CENTRAL AMERICA.

AZTECAN (NAHUATL). In "Anthropos" (vol. i, 1906, pp. 302-317) Fr. W. Schmidt has an article on "Fray Bernardino de Sahagun, O. Fr. M., Un breve compendio de los ritos ydolaticos que los yndios desta Nueva España usavan 'su el tiempo de su infidelidad.'" The work discussed is a new MS. of Sahagun recently discovered in the Archives of the Vatican, not a new original work, however, but, as the title indicates, a summary of data in the *Historia General de las cosas de Nueva España*. At pp. 304-317 some of the original Spanish is given, and at p. 307 a facsimile of the end of the MS. — *Archæological Problems*. In the "American Anthropologist" (vol. viii, n. s. pp. 133-149) for January-March, 1906, Mrs. Zelia Nuttall writes of "Some Unsolved Problems in Mexican Archæology," treating of "Montezuma's evidence as to his ancestry and origin," "the origin of the artificial theory of the four elements," etc. The author believes that Montezuma's account of his ancestry (given in 1520) is not to be interpreted as a solar myth, but as "a plain historical tradition handed down from his forefathers," and also that "Montezuma, who, of all Mexicans, best knew the traditions of his race, believed that these furnished an overwhelming proof that his line had originated in a land over the sea, as remote as Spain was said to be." Mrs. Nuttall also believes that "the calendar system of ancient Mexico, which incorporates what Lewes designates as 'the Empedoclean elements,' is a masterpiece of the Science of Numbers, the equal of which does not seem to have been produced by any known disciple of Pythagoras, who, however, idealized Number as the principle of order and the guide of human life." The author seeks to find in "foreign colonists" the origin of what are termed "incongruous" elements in ancient Mexican civilization.

MAYAN. *Comalapa*. Dr. Jakob Schoembs's "Material zur Sprache von Comalapa in Guatemala" (Dortmund, 1905, pp. xi, 227) is a valuable little book, both for the linguistic student and the folk-lorist. Pages 1-201 contain 3407 items (phonetic transcription of native text, German and Spanish versions),—simple sentences chiefly; pp. 202-215, lists of pronouns, substantives, adjectives, adverbs, names of parts of the day, numerals, prepositions; pp. 116-227, twelve pieces of connected prose, stories and legends. The material was collected by Dr. Schoembs in 1901-1903 from natives who were pure Indians and spoke the dialect of Comalapa as their mother-tongue. Comalapa is a village of some 4000 inhabitants (all Indians except a few state officials) in the department of Chimaltenango. It lies in the Cakchiquel territory (close to the Quiché border), according to the map of Stoll. The language of Comalapa may be a dialect of Cakchiquel, but the various branches of the Maya stock have not yet been so clearly distinguished as to make clear its exact position among them. One of the brief legends tells of the origin of monkeys from the urine of a woman,—she left her husband to cohabit with a monkey (hence the kinship of man and the anthropoids). The longest tale is concerned with the rabbit and the coyote,—the former tricks the latter again and again. The publication of this monograph was made possible by the beneficence of the Royal Academy of Sciences at Berlin and the Duc de Loubat.—In his "Supersticiones y Leyendas Mayas" (Merida, 1905, pp. 144), M. J. Garcia publishes a collection of superstitions and legends, and in another recent book, "Los Mayas Primitivos" (Merida, 1905, pp. 124), discusses the etymology of Maya place-names, and also seeks from linguistic, religious, and archæological grounds to prove that the Mayas are descended from the ancient Egyptians, a pure waste of literary energy.

SOUTH AMERICA.

ARAUCANIAN. In the "Zeitschrift für Volkskunde" (1906, pp. 156-164) Dr. R. Lehmann-Nitsche has an article on "Märchen der argentinischen Indianer," in which are given the German texts of six Araucanian tales, with references to their correspondents in European folk-lore. These are: Story of a tiger and a man (cf. Androclus in the *Gesta Romanorum*), Story of the old witch (resembles an Arabian-European tale), Story of the fox and the frog (cf. hare and hedgehog in Grimm,—the fox and the frog are favorites in Araucanian mythology), Story of the dog and the rat (cf. Jockel sent out by his master), Story of the old woman and her husband (cf. Hänsel u. Gretel in Grimm), Story of the donkey, the pig, the cat, and the old (cock cf. *Die Bremer Stadtmusikanten* in Grimm). In these tales each animal has its characteristic voice: fox, *uur uar*;

partridge, *uíyo uíyo*; gull, *kaléu kéleu*; pig, *or or or*; snake, *kai kai*, etc. The author's collection of Araucanian texts numbers some 70 pieces, chiefly in prose. Of these most are genuinely Araucanian; some have other Indian elements, while some others have European borrowings or possess curious adaptations from the whites. How much is really of European origin in these tales remains to be determined. This Argentinian material is valuable for comparison with the Chilean (Araucanian tales) and legends published by Lenz in his *Estudios Araucanos* (1895-1897). The latter writer's "Dictionary of the Indian Elements of Chilean Spanish," noticed elsewhere, should also be referred to here.

AYMARAN. In "Globus" (vol. lxxxix, 1906, pp. 341-347, 7 figs.) E. Nordenskiöld writes of "Der Doppeladler als Ornament auf Aymaragewebe," based upon material collected in 1904 during a trip from La Paz to Ulloma on the Rio Desaguadero in Bolivia. Symmetrized figures of the double-eagle type occur also in the rock-pictures of Quilima, near Carabuco on the shore of Lake Titicaca. The author considers that the double-eagle *motif* is due to imitation of the "double eagle" on European coins or fabrics,—it has not been in use for a very long time. This *motif* with its conventionalizings does not seem to occur in Quechua fabrics. The Aymara double-eagle *motif* shows no local differences of ornamentation, although it plays so prominent a rôle over so large a territory. The double-eagle has also been copied by the Huichols and Quichés.

BRAZIL. In "Globus" (vol. lxxxix, pp. 165-169, 309-316, 373-380, 20 figs.) Dr. Theodor Koch describes his recent travels "Kreuz und quer durch Nordwest-Brasilien." Among the topics considered are the anthropomorphic urns of Maracá and Cunaní and other ceramic objects, representing perhaps "the highest fictile art of eastern South America;" the Ipurina Indians of the Ituxy and Cuchoewa (with brief word-lists); the Yauapery (a much-feared Carib tribe); the Baré Indians and their drawings, of which a number are reproduced; the Makú (their language forms a new linguistic stock); the "Festa da Trindade."

CHACO. In "Globus" (vol. lxxxix, pp. 213-220, 229-234, 15 figs.) V. Frič describes "Eine Pilcomayo-Reise in den Chaco Central," in 1903-1904. The Indian tribes treated of are the Toba-michi, Toba-guazú, Pilagá, the last especially,—dress and ornament (ear-rolls, tattooing, the former among the Pilagá, the latter among the Toba); food and drink; character; sex and marriage (monogamous, jealous, kill half-breeds); war (chiefly ambushes); the Pilagá and the Toba are at enmity with the so-called "Sotegraik," who formerly inhabited the Paraguayan Chaco. These Indians are reputed great liars, on account of the incredible tales they told of as having been expe-

rienced by them, "but these are really their dreams, which they think real." Their indulgence in intoxicants is such (yearly debauches) that, since the women do not drink till after marriage, one can ascertain the age of the first child by asking the mother how often she has been drunk.

CHOROTES. "The Chorotes Indians in the Bolivian Chaco. A Preliminary Report dedicated to the XIVth International Congress of Americanists at Stuttgart, 1904" (Stockholm, 1904, pp. 14, 17 pl.), by Eric von Rosen, is a well-illustrated general account of physical characters, dress and ornament, houses and social life, implements and utensils, hunting and fishing, war and weapons, work and play, music, spirit-lore, dances, death and burial, language. The author observes: "In contrast to the Matacos, the Chorotes did not appear to be any lethargic, or degenerated race. . . . They always seemed wide-awake and interested." Ear-pegs are worn by the Chorote young men as a sign of puberty, — for women as well as men, tattooing also serves the same purpose. Chieftainship is hereditary, with extensive authority and respect. The Chorotes use a sort of shirt of mail of chaguar-fibre. All heavy work is done by the women. A species of dice-game is in vogue. Their magic drums are made of earthen pots covered with skin. The author visited the Chorotes with Baron Erland Nordenskiöld in 1901-1902.

COROADOS. In "Anthropos" (vol. i, 1906, pp. 35-48) Fr. B. S. da Prade reports on "Una spedizione ai 'Coroados' nello Stato di S. Paolo nel Brasile," giving a brief account of the expedition of December, 1904, in search of the so-called "Coroados" or "Indios bravos," who inhabit the forestal region of S. Paolo between the Fretè and Parà and the Agudos mountains, long. 50-52.2 W., lat. 20.15-22.20 S. Objects belonging to the Indians were found here and there along the path. On December 20 a deserted Indian settlement with its clearing in the forest was discovered. In one of the huts was found a woman (20-25 years old), — all others had fled. Although she called out for her husband, *Kengu* by name, no one appeared. Bows and arrows, domestic and other implements and utensils, objects stolen from the Brazilians, etc. The entire absence of human bones suggests that these Indians are not cannibals.

PANOAN. *Sipibo*. As "Diccionario Sipibo. Castellano-Deutsch-Sipibo. Apuntes de Gramática. Sipibo" (Berlin, 1904, pp. 1*-40*, 1-128), Dr. Karl von den Steinen's "Abdruck der Handschrift eines Franziskaners mit Beiträgen zur Kenntnis der Pano-Stämme am Ucayali" is dedicated to the Fourteenth International Congress of Americanists. The MS. here printed belonged to an unknown Peruvian monk, and was found in 1884 among a lot of old papers, which had been the prey of ants, in a road-hut between Chanchamaya and

the Ucayali, by Rich. Payer, the Austrian naturalist and traveller. It is the work of two hands. This is the first dictionary of the Panoan tongue, — "Setibo, Pano, Sipibo, and Cunibo are only clan-names of one and the same stock (linguistically and physically)." Dr. von den Steinen's introduction treats of "The Hieroglyphic Traditions of the Pano" (pp. 9*-12*), "The Earlier History of the Missions on the Ucayali" (pp. 12*-21*), "The Pano Tribes of Peru, Bolivia, and Brazil" (pp. 21*-26*). He points out that Humboldt (from Girbal) is, apparently, the sole authority for attributing to the Panos the possession of "hieroglyphic books," such things being mentioned in none of the writings of the missionaries, and in no other original writings concerning these Indians. The "books" said to be still in their possession have never turned up. Humboldt's statement that the Manoa people were the only ones who understood the language of the Pano cannot be correct, since "the Pano of Saracayu are identical with the Manoa people or Setebo." What has been taken for "hieroglyphic books" was probably either school or church books used by them and the missionaries, or cotton fabrics on which were painted with *urucu* and *genipapo* various objects, and perhaps war-scenes, etc., — these, made up in form like the books of the missionaries, may have misled the original observer. The earliest Jesuit mission among the Panos, that of San Ignacio, for the Mayoruna, or Barbudos, dates from 1653, the Franciscan somewhat later.

The Sipibo-Spanish part of the Dictionary (2720 words) is older than the Spanish-Sipibo, which may date from 1877 (from internal evidence). In the Library of the British Museum is a MS. vocabulary, Spanish-Cunibo, by Fr. Buenaventura Marques, dated 1800, an examination of which shows the identity of Pano and Cunibo. This MS. contains some 3285 words and phrases.

At pp. 33*-36, the names for parts of the body in Sipibo are listed and discussed, — they are mostly composites. The terms of relationship are given on pp. 38*-40*. In the Spanish-Sipibo part the word for "God" is given as "Rios" (Spanish, *Dios*), — this appears also in several phrases in the Sipibo-Spanish section. "To read," *quircabue yuiyui* (p. 44), signifies literally "book (*quirca*) — with (*abue*) — speak (*yuiyui*). The term for "eclipse of the moon" (*use mauata*) means "moon dead" (p. 45). Among the names of birds reduplicative words are common: Duck, *naunaua*; turkey, *cúrucúru*, etc. The word for "powder" (*púrupúru*) may be based on Spanish *pólvera*. Another adopted Spanish word is *sapato* (shoe). The Spanish of the Dictionary contains a few Quechuaisms.

TUPIAN. In "Anthropos" (vol. i, 1906, pp. 24-34, 185-193) the Jesuit missionary Carl Teschauer, of Porto Alegre (Rio Grande do Sul), publishes the first two sections of an article on "Mythen und

alte Volkssagen aus Brasilien," in which are given the German texts of six tales about spirits and demons (the *korupira*, or wood-demon; the *Anhangá* or *Yurupira*, or "devil"), and of nine animal tales concerning the maguary (*Ardea maguary*) and the humming-bird, the humming-bird and sleep, the tamurupará (*Monossa nigrifrons*) and the japins (*Cassicus hemorrhous*), the yurupichuna (a species of monkey), the tortoise and deer, the tortoise and jaguar, the tortoise and the man, the tortoise and the giant (*kahapora-ussú*). The tortoise myths are reproduced from Magalhães' *O Selvágem*, published in 1876 (Hartt utilized this same material in his "Amazonian Tortoise Myths"), and the other animal tales from Barbosa's *Poranduba Amazonense*. Father Teschauer opposes the theory of Magalhães that the Indians regard these beings as deities; also the view of Magalhães and Barbosa as to the conception by the Indians of these beings as evil spirits,—he thinks the whole weight of evidence is in favor of the opinion that they are really looked upon by the Indians as evil beings. In Rio Grande do Sul offerings of tobacco are made to the *korupira* by hunters, and the "cowboys" call him *Negrinho do pastoreio*, also burning candles to him to bring back lost cattle. To the *korupira* are attributed sudden noises in the forest. In the Amazonas region he appears "as a little Indian about 3 ft. high, bald-headed, hairy-bodied, one-eyed, etc., with blue or green teeth, big ears, with or without legs (his feet are always bent backward),"—he is always of extraordinary strength. In Bahia he is utterly metamorphosed into "a small, almost black Indian woman, who rides on a pig,"—she protects hunters who offer her tobacco. There is evidently room for a thorough-going study of the relations of native and European folk-lore elements in Brazil and elsewhere in South America.—In "Globus" (vol. lxxxiv, 1906, pp. 59–63), G. Friederici writes "Ueber eine als Couvade gedeutete Wiedergeburtseremonie bei den Tupi." The ceremony in question was first described by Hans Stade (long a captive among the Brazilian Indians in the sixteenth century) in connection with a cannibal feast: "He who has killed the man takes on a new name. And the king of the cabins scratches their arms with the tooth of a wild beast. When it is properly healed, it is an honor to have the scars seen. Then, the same day, he has to lie still in a net (hammock), and is given a little toy bow and arrow, to pass away the time, and with this he shoots at wax (*i. e.* a wax-covered disk)." Tupi name-giving and birth ceremonies and kindred rites are briefly discussed, including Aztec, Pueblo, and Natchez analogues. Friederici finds the *motif* for all in fear of the spirit of the slain.

WESTERN SOUTH AMERICA. In his "Traditions of Precolumbian Earthquakes and Volcanic Eruptions in Western South America,"

published in the "American Anthropologist" (vol. viii, n. s. pp. 47-81) for January-March, 1906, Dr. A. F. Bandelier adds another to the increasing list of his valuable ethnologic-historical monographs. Among the traditions discussed are those from Columbia relating to Bochica (Nemquetheba, Zuhé), tales of the arrival of giants on the coast of Ecuador and their connection with volcanic phenomena, Peruvian, Bolivian, and Chilean legends and stories as to earthquakes, eruptions, etc. According to the author (p. 66): "Should the folklore herein contained be authentic and precolumbian, as some parts of it undoubtedly are, we might infer that volcanic activity in western South America was greater at certain times previous to the Spanish conquest than it is now."

GENERAL.

CEREMONIES. In the "American Anthropologist" (vol. viii, n. s. p. 192) for January-March, 1906, Mr. Frank G. Speck, under the title "Indian Ceremonies in Oklahoma and Indian Territory," gives a list of "Indian tribes and localities where ceremonies and dances take place and may be witnessed." Included are: Creek and Yuchi annual green-corn and new-fire ceremony; Choctaw cry of lamentation; Shawnee war-dance; Wyandot, Seneca, Peoria, and Miami war-dance, barbecue, and games; Pawnee and Cheyenne medicine-arrow ceremony; Cheyenne sun-dance. It is stated that "the Yuchi chiefs have decided to discontinue their rites owing to intoxication and disorder among the young men at the ceremonies."

GREETING. In "Globus" (vol. lxxxix, 1906, pp. 30-34) G. Friederici writes, with numerous references to the literature of the subject, on "Der Tränengruss der Indianer." Although not particularly noticed by many travellers and investigators, prolonged weeping and sobbing as an etiquette-greeting of guests and strangers is a custom more widely distributed than is generally believed to be the case. This curious form of greeting occurred among the Charuas (de Souza), some Tupi tribes (Cardim), the Lenguas of the Chaco (Azara), etc., in South America. In North America it has been met with among the Karankawa (Cabeza de Vaca), certain Indians of "Florida," some of the Caddoan peoples, certain Siouan tribes (*e. g.* "Les Pleureurs"). Friederici regards the custom as "a mere exaggeration or degeneration of courtesy," like the excessively polite language of the Oriental.

INDIAN LOAN-WORDS. Dr. Rodolfo Lenz, the distinguished Chilean philologist, has just published "Los Elementos Indios del Castellano de Chile, Estudio Lingüístico i Etnológico, Primera Parte. Diccionario Etimológico de la Voces Chilenas derivadas de Lenguas Indígenas Americanas, Primera Entrega" (Santiago, 1904-1905, pp.

448), which appears as an appendix to the "Anales de la Universidad de Chile." The first part of the Dictionary occupies pp. 122-448 and lists 750 words, — from *achau*, "hen," to *llanque*, "a small present." The synonymy, etymology, history, etc., of each word are discussed. The following words of interest to students of the English language are to be found in the list: Aji, alpaca, araucaria, barbacoa, bejúco, cacao (cocoa), cacique, camote, canoa, caribe, coca, condor, charpui, chicha, chile, china, chirimoya, chocolate, cholo, gaucho(?), guyave, hamaca, huracan, huanaca, huano, Inca, llama. The derivatives of the various Indian words, adjectives, verbs, nouns, etc., are also given, — this makes the debt of the European language to the speech of the American aborigines much greater than a simple list of the 750 words from A to Ll would make it appear. Pages 56-98 are taken up with a "Critical Bibliography of Works on Americanisms," dealing with Chile, Argentine, and Uruguay, Peru, Ecuador, Colombia, Venezuela, Costa Rica, San Salvador, Honduras, Guatemala, Mexico, Cuba; and pp. 102-115 contain an alphabetical list of authors cited. The introduction treats also of the classification of the words in the dictionary, orthography, phonetics, etc. The geographical provinces for Araucanian words, etc., are North, Centre, South, Chiloe. A number of these loan-words are of interest to the folk-lorist, *e. g.*: Admapu ("custom"), aillasehue (social unit of nine family groups), ambi (remedy of Quechua shamans), apacheta (cairn), caleuche (a mythic boat), camahueto (mythic water animal), catimbao (masked dancer), cututun (a children's game), challa (carnival), cheruve (mythological being), choclon (a children's game), chueiquehueco (mythic water animal), huecuvu (mythic being), imbunche (witchcraft), linao (ball-game), etc.

MEDICAL. Dr. A. Hrdlička's paper on "Diseases of the Indians, more especially of the Southwest United States and Northern Mexico," which appears in the "Washington Medical Annals," vol. iv, pp. 373-394, is an abstract of a monograph to be published later as a Bulletin of the Bureau of American Ethnology. The data, part of which comes from the author's own observations "on six expeditions (1898-1905) among 38 groups or tribes of Indians, in the Southwest United States and Northern Mexico," and part from the reports of physicians on the Indian reservations, will be a most welcome and valuable addition to the rather scanty literature of Amerind pathology of a truly scientific sort. Dr. H. seems to think that syphilis did not exist in the parts of America here treated in pre-Columbian times. In the discussions on this paper, Dr. E. L. Morgan described (pp. 389-394) briefly Indian medical procedures, — bleeding and scarifying, treatment of wounds, headache cure, "sweat-house," treatment of frost-bite, use of hot stones, balsams, infusions of bark,

medicinal waters, etc. One old "medicine man" adopted tincture of iodine as a cure-all. Another tried red oxide of mercury with rather fatal results. In both cases the color seems to have loomed large in the aboriginal mind. One Indian "doctor" attributed scrofula to "the white man's food," especially the "bread soda."

MYTHOLOGY. Leo Frobenius' "Das Zeitalter des Sonnengottes" (vol. i, Berlin, 1904, pp. xii, 421) contains some matter relating to the aborigines of America. The author considers in chapter v (pp. 80-103) the walrus and dragon myths of North, South, and Central America, — Coast Salish, Nutka, Newetsee, Tlingit, Bering Sea Eskimo, Dog Rib and Hareskin Indians, Heiltsuk, Chinook, Shushwap, Minnetaree, Algonkins, Cherokee, Comox, Thompson River Indians, Seneca, Navaho, Indians of British Guiana, Bakairi; on pp. 226-236 the virgin-mother myth in America (Kolosh, Awikyenok, Bering Sea Eskimo, Mandans, Hurons, Pima, Mexicans, Peruvians, Warraus, Bakairi, etc.); on pp. 295-300 the maiden-hook myth in America (Nutka, Nimkish, Heiltsuk, Micmac); on pp. 311 ff. the swan-maiden myth in America (Central Eskimo, Greenlanders, Micmacs, Antillian Indians). Other myths (sea, heaven and earth, sun and moon, Pleiades, giants and ogres) *passim*. The book is an effort to demonstrate the existence of "an age of the sun-god" in the history of mankind. In an earlier volume, "Die Weltanschauung der Naturvölker" (Weimar, 1898), Frobenius treated, among other things, "Bird-myths in N. W. America, etc. (pp. 23-41), sun-myths in N. W. America, etc. (pp. 149-168), arrow-myths in N. W. America (pp. 168-172), etc."

OLD AND NEW WORLD. Under the title "Mythologischer Zusammenhang zwischen der Alten und Neuen Welt," Richard Andree publishes in "Globus" (vol. lxxxix, 1906, pp. 89-99) a review of Ehrenreich's "Die Mythen und Legenden der Südamerikanischen Urvölker und ihre Beziehungen zu denen Nordamerikas und der Alten Welt" (Berlin, 1900), noticed elsewhere in this Journal.

PHALLIC WORSHIP. The Société du Mercure de France have reprinted (Paris, 1905, pp. 338), with a supplementary chapter by A. van Gennep (pp. 319-335), the noted work of J. A. Dulaure, "Des Divinités Génératrices chez les Anciens et les Modernes," originally published in 1805. The author seeks to attach phallicism to a primitive sun-cult. Chapter vi (pp. 74-92) is devoted to "The Phallic Cult among the Indians and the Mexicans," — *i. e.* the Indians of India, Mexico being dismissed with about a page based on data in de la Vega. In his supplementary chapter Dr. van Gennep adds later data relating to America and Australia in particular (Preuss and Fewkes being drawn upon for the former), with some critical remarks indicating a wise conservatism in matter of theories and explanations.

This reprint gives scholars an opportunity to obtain one of the classic (if now outgrown) treatises on this never-exhausted subject.

STRING FIGURES ("CAT'S CRADLE"). Mrs. Caroline Furness Jayne's well-printed and profusely illustrated monograph "String Figures: A Study of Cat's Cradle in many Lands" (N. Y., 1906, pp. xxiii, 407, 17 pl., 867 figs.) is a classic treatment of a subject the importance of which among primitive peoples was first indicated by Dr. Franz Boas in 1888. The American Indian peoples from whom examples of the game are cited, or among whom its existence has been verified, are: Apaches, Cherokees, Chippewas, Clayoquahts, Eskimo (Alaska, Baffin Land), Klamaths, Kwakiutl, Navahos, Omahas, Onondagas, Osages, Pawnees, Salish (Thompson River, B. C.), Tananas (Alaska), Tewas (Isleta, N. M.), Zuñis. Among characteristic figures are "Eskimo rabbit," "Apache tepee," "Navaho breast-bone and ribs," "Osage Diamonds," etc. Animals and birds appearing are: Mouse, caribou, porcupine, wolf, wolverine, sea-gull, whale, rabbit, ptarmigan, hare, elk, rattlesnake, skunk, squirrel, coyote, butterfly, worm, lizard, etc. Of natural and topographical phenomena the following are imitated: A hill with two ponds, sun, stars, lightning, storm-clouds, etc. Other objects: Mouth, ship, arms-and-legs, house, boat, tent, spear, stairs, clothes-line, trap, bag, circle, owl's net, arrow, bird's nest, bow-string, mittens, top cross-beam of (Zuñi) ladder, etc. Still others are: House and two men, rattlesnake and boy, two little boys running away, a little boy carrying wood, two boys fighting for an arrow, etc. These are all from North America, records of its occurrence in Central America not having been met with (p. xx), while for South America its existence is reported from the Karayas of the Rio Araguaya and some Indians of the Paraguayan Chaco. The brief ethnological introduction by Professor A. C. Haddon (pp. xii-xxiii) is an interesting critical summary of the subject. The games of cat's cradle fall into two main groups, the Asiatic-European (so far of much less interest) and the Oceanic (to which belongs also the American type). Says Professor Haddon (p. xxi): "It is a highly significant fact that the American cat's cradles belong to the Oceanic type, and that nowhere in this whole region, so far as is yet known, does the Asiatic type occur. This type must be extremely ancient, otherwise it would not occur among such widely different races as the Australians, Melanesians, Polynesians, Eskimo, and North American Indians." In the Asiatic-European type, which invariably requires two players, "two strings pass around the back of each hand, and the crossing loops are taken up by the middle fingers," while in the Oceanic-American, for the usual figures of which one player suffices, "there are no strings at the back of the hand, and the crossing loops are taken up by the indices." The game does not

seem to be ancient in Europe, having been introduced into that continent directly from Asia. Among the Filipinos a game of the Oceanic type is reported (p. 43). Games of cat's cradle of the Oceanic types seem to be characterized by "a widespread accompaniment of words or charts," and also by "the frequent representation of persons, incidents, or objects connected with religion or mythology." There may be "obscured symbolism here." Professor Haddon thinks (p. xxiii): "The Eskimo evidence proves that cat's cradle may, in part, have a magical significance, and suggests a line for future inquiry, for we know that all over the world strings, cords, and knots enter largely into magical practices."

The detailed descriptions and illustrations accompanying each item make clear the development of even the most complicated figures of all types. A few invented games are inserted at the end of the book, but the author observes (p. 4): "One pretty figure I invented, as I flattered myself, only to find out later that it is common among the natives of the Caroline Islands."

"THE LOST PRINCE." Under the head of folk-lore may be classed, perhaps, the books dealing with the story of the "lost prince,"—the tale that the "lost Dauphin," son of Louis XVI of France, when taken from his mother, did not die, as is supposed, in Europe, but was brought to America, where, as Rev. Eleazer Williams, he labored as a missionary among the Oneida Indians. The latest to refurbish the story is Mr. Publius Lawson, in his "Prince or Creole: The Mystery of Louis XVII" (Menasha, Wis., 1905).

A. F. C. and I. C. C.